鸖

Given To God.

God called—and when the boy before us all Spoke out in answer to that Inward call, Our very prayers seemed lost in our great lov They never could have reached the Thro Above

Above

But that the angels caught them ere they died,
And bore them up to Heaven at eventide.

A lonely cell—a lengthy life and good
And all sweet pleasures of the Brotherhood;
These thing are wished him with a little sigh,
As he seemed slowly, slowly passing by.
And leaving us alone who let him go.
What if the years should prove it was not so?
What if the veli being very thin between
Hi. soul and the great world of souls unseen,
He heard the Voice that ruleth us and though!
It called, and throwing all things downwards
sought

To follow? Twould be pain but little sin
To learn that It called others and not him—
He could step down into ower air
To follow his less high vocation there.
Unharmed by all our blessin s of past years,
Too many byhools have been blurred with that they could harm him. So with One question or the shadow of a doubt, We yield the boy to God; and so, and so With a supreme contentment let him go

THE NEW ANGLICAN THEORY OF "CONTINUITY."

In a former letter I spoke of the Pres ent Position of Dissenters in England. It may be fitting that I now say a word as to the Present Position of the new High Church party or Ritualists.

To any one who has not been born and bred in England the complex position which I must describe must seem untenable. As a mere matter of fact it is bewildering; but as a reasonable or even sane Christian theory, it must strike a Catholic as the very ultimate of the absurd. We all know the sense which was attached by Euclid to the word "absurd;" how he intended an obvious negation or contradiction; and the Anglican Theory in the present day is most absurd; indeed it is, rationally speaking, preposterous. Let me trace three steps of the High Church process. First, it was seen, forty years ago, that Protestantism was a merc negation of Catholicity; and it was therefore felt that some Positive must be added to this Negative, so as to con vert it into a Definite kind of creed It was therefore asserted that the Teaching of the National Church was harmonious with the Teaching of the Early Church, while the Teaching of the Roman Catholic Church was diver-

ent inconsistency." The Protestant mind is essentially a disputing mind it is not, like the Catholic, an accept To this theory the objection was soon made: "Then what is to become of your Catholicity; since if we are not now in communion with the Early Church (which is dead) and not now in ing mind. Nor is it any blame to the born Protestant that, having taught from his childhood that it is his duty to reject Authority, he should hold fast to the duty of being his own communion with the Roman Church?' The answer was-and it was the second Teacher. So that, to the Protestant, the gigantic task of judging the censtep—"We have recently made our doctrines so very like those of the Roman Church, that practically we may be said to be in communion with turies ; of Judging the Early Church, the Middle Ages, the Church of to-day of judging the councils, the Saints Rome, though visibly or confessedly we The objection quickly ing the mind, spirit, and inspiration o are not so." The objection quickly aross: "But if you have abandoned all Catholic teaching, seems as easy and as perfectly rational as the test o the old Protestantism, and 'reformed your Church back again to the Catho-lie Idea, where is your communion with your own Church which, being cut off by excommunication from the Roman Church, was left without father or mother at the Reformation? You seem to confine your Catholicity to your own selves ; since neither with the Early Church, with the Roman Church, nor with your own Church, can you establish any tangible relationship. And then came the third step; and it is the present one; and it may be expressed in some such language as the following: "Oh, the Continuity of the Church of England with the Catholic Church has never been broken for a Church as the Early Church (in Great Britain); the same Church with the Mediaval English Church; the same Church, necessarily, with Queen Eliza-beth's Church, that is, the Church of the Reformers and of the sixteenth cen-In short, the Continuity is abso lutely perfect, though doubtless a little varied in its outward phases." Now it would be superfluous to waste the time of your readers in enumerating the thousand "absurdities" of this reasoning. Let us trace out the whole question of the Early Church, and of the Middle Ages and keep to the one point of the last three centuries. It would be outrageous to fill your columns with volumes of proofs that the Catholic Church in Great Britain (as everywhere else) was always in com-munion with the Holy See; that the Supreme Pontiff was the one fountain of authority, of jurisdiction, of Christian doctrine, of ecclesiastical rule, harmony or unity. I will only touch on such "common-sense" demonstra-tion as must commend itself to the in-

Now there is nothing like persona experience in these matters. was a boy, say in the year 1840, the whole of England was Protestant to the very core. The heart of all England was bitterly hostile to the Holy See, to the Mass, to five sacraments out of the seven, to the powers of Priesthood, to even the symbols of Catholic worship while, positively, the Anglicar churches and chapels, in their construc tion and in their ritual, were ordered primarily with a view to "protesting" against everything that could be su posed to indicate Anglican belief in Catholic doctrine. This attitude was universal. In towns as in country villages, nay, in cathedrals as in chapels of ease, the one positive idea was the banishment of Popery, not the assertion of definite doctrine in its We went to church to protest against Romanism; and the preaching, like the huge pews and the Commun-ion table, like the Font which was stuck away in some dark corner, like the kid gloves of the parson, or like the mel-ancholy intonation of the parish clerk, was primarily directed to enforce the postulate, that the Church of England was not Catholic, but protesting. Such was the Church of England fifty years ago, and such had it ever been since the Reformation.

telligence of even a child.

LEO XIII.

The Pontiff of Modern and Democra-

"Continuity"! bosh, no Anglican who died in the year 1840, could be

come to life again in the year 1892, would recognize his old religion, in so

much as one parish church, not even in any one Cathedral of Great Britian.

He would now see (take one example in St. Paul's Cathedral in London, the

clergy turning their backs on the

people while reading what used to be called the Communion Service; he would see vestments copied closely from Catholic vestments; and when

the preacher mounted the pulpit, the

chances are that he would hear of doc

trines so astutely formulated after Catholic pattern of intention that for

a moment he would almost fancy they must be "Roman." And this too in

While in the lesser churches the ex

preaching of downright Catholic do

seems bewildering that rational, edu-cated Christians, men and women of

high character and of sound sense, can

abandon themselves to so impossible a

Protestantism is Catholicity. But we

have to remember how this paradox has been generated, and by what steps the

It is very difficult for anyone who

the Catholic spirit, to understand with

what facility a born Protestant can sur-

render himself to a "perfectly consistent inconsistency." The Protestant

Doctors, and spiritual writers; of judg-

judging a question in politics, which are to him not more "opinionable" than is "religion." "He was born to

" And so, as every Protestant is born

'doctrinal differences do not matter;'

dinarian, the born Protestant lives quite happy in the continual judicial

emember that the Ritualist has been

brought up with the conviction that it is for him to judge what is divine

authority. His theory of "Continuity

s His own creation ; and for the very

reason that it is his own creation it has

a charm for his naturally born Protest-

ing mind. The Ritualist theory may be the purest Protestantism in its mental attitude; it may be mere

electicism as opposed to faith and to

obedience; but in this very fact that it is not faith and not obedience—nay,

that it dispenses every Ritualist from

real obedience-it presents a charm to

the naturally protesting turn of mind.

Catholics may find it difficult to under-stand this; but had they been born

Protestants they would have under-stood it. God forbid that we should

judge any man's conscience; and therefore let us only say that "Con-tinuity," while being the wildest absurdity of irrationalism, and the

most fatal destruction of Catholic

principles, is nevertheless, to the Anglican mind, only a possibly sincere effort to reconcile the "is not" with the

"should be." - .B A. Oxon in N. Y

Man judges from a partial view.
None ever yet his brother knew:
The Eternal Eye that sees the whole
May better read the darkened soul,
And find, to outward sense denied,
The flower upon its inmost side!

—John Greenleaf Whittier.

Doctors may differ in opinion as to

he cause of that feeling of languo

and fatigue so prevalent in the spring

but all agree as to what is the best

remedy for it, namely, Ayer's Sarsapa

rilla; it makes the weak strong, and

effectually removes that tired feeling

DR. LOW'S WORM SYRUP has re ape worms from 15 to 30 feet long, estroys all other kinds of worms.

Ask for Minard's and take no other.

Catholic Review.

so that, either as Pontiff or an Latitu-

than is "religion."

ustify his inconsistent

ultimate fallacy has been reached.

London Cathedral of St. Paul.

while reading what used to be

The special correspondence of the Association Press has the following: Rome, March 28.—Archbishop Ireland, of St. Paul, speaks as follows in regard to Pope Leo XIII:—
"The letter of Leo. XIII. to the

president of the European Commission of the Chicago Exhibition is an unusua document and has surprised church-men of the old school who are tenacious of traditions and forms. The Pope is onstantly giving new proofs that he is really the Pontiff of his age, under standing thoroughly its aspiration and methods, while repressing its evils, encouraging its healthful throbbings, blessing its achievements and opening travagences of the Ritual, the daring up new vistas to its hopes. A few weeks ago he broke through time trines, with the commendation of the best known Catholic practices, would honored customs which, under plea of seem to one who had come back from the dead as meaning that the Church of England had "turned Catholic," guarding his dignity, confined his guarding his dignity, connied his power, and, in an interview with a Parisian journalist, addressed himself to the public press and to the people of France upon gravest political and religious questions. To-day he opens his mind in a most cordial letter to a non-Catholic gentleman, and through him and was only rehearsing for a national Submission to the Holy See.

Continuity! Dr. Johnson, had he written his dictionary in these days, Catholic gentleman, and through him to a nation largely non-Catholic, bidwould have had to define continuity as "the state of believing and doing the ding God-speed to the gigantic enter-prise which, on the shores of Lake Michigan, is to bring together as never before in the universe the fruits exact opposite of what was always be-lieved and done." In the same way Euclid, had he written postulates for modern Anglicans, would have had to affirm: "Let it be granted that things of the earth and the work of the genius which are contrary are identical; and that the two extremes of nego and credo are one faith." To a Catholic it

and industry of man.
"Leo finds words of soulful greeting for all men, whether they be without or within the fold, nor is he mindfu only of the world to come; all that tends to the betterment of the present life interest him and wins his approval.
All this is true religion, of which Leo paradox as the asserting that English is the truest Pontiff.

"The letter to the representative of our exhibition is another manifestation of his high esteem and warm love for the United States. When he promised to give the letter, in the has been born a Catholic, and who has been nurtured and divinely schooled in audience accorded to Mr. Thomas B. Bryan, he said that he wished it to be aken as a token of his most friendly

sentiments toward our country. "I could quote numerous instances continued Archbishop Ireland, "among which are expressions which I had th honor of listening to myself, as proofs that there is no other European person-age of note so American in his thoughts and sympathies as Leo XIII. He sees in the United States the perfect blossoming of this rational liberty which he so ardently desired for all nations, and the fullest stature of this modern democracy which he under-stands so well and to which he knows the future of Christian civilization must assuredly belong. Indeed, I venture without fear of being mistaken the assertion that the Pope has derived from the United States, if not a good share of the democratic inspirations which he has been sending out over the world from the Vatican, at least a solid encouragement for them. In this we can well take honor to oura Supreme Pontiff, he takes it for granted he must have the personal gift of infallibility. With the more modest class, perhaps, there is less the claim of infallibility than the conviction that selves. American influences are reaching out over all lands. What-ever be the precise outward form it may wear, the government of all countries henceforth will be a government of the people, by the people, and for the people, and America will have attitude of freethinking.

If it be answered, "Yes, but for the Ritualist, who does believe in divine authority, such kind excuses cannot iterificate his inconsistency" we must be always worthy of our

in the world and of the deep interest which is taken in us. The Roman Pontificate to-day is embodied in the greatest intellectual figure of Europe. One cannot be long in contact with the person of Leo of One cannot be long have pursued with any care his Ency-clicals without being struck with the acuteness of his mind, the depth and universality of his knowledge. He is impatient if made to listen to verbi verbi age or lengthy discourses. Put before him ideas in a few short and concise sentences, he grasps at once the cise and pregnant with meaning. He embraces at a glance all the aspects of the case. He knows not in himself what narrowness of view is and he detests it in others.

"What was the secret of Led-

ochowski's appointment?' "I appointed," he said to me "Cardinal Ledochowski Prefect of th Propaganda because he is a man of large views." His information is most extensive. Bishops and diplomats coming to the Pope from all parts of the world, each one speaking of his own special business, go away, each one believing that the Pope has made a special study of the matter which had been under discussion. A French writer has lately remarked that Leo knows the social and political world of to-day as well as does the manager of a great newspaper in New York, Paris or London. He has all the qualities to be the Pontiff of his age, and he puts them to profit. His name will go down to history as that of a Pope who understood his age, and had both the intelligence and courage to put himself at the helm and guide it amidst its tormiest seas. Ours effectually removes that tired feeling.

Monthly Prizes for Boys and Girls.
The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 18, residing in the Province of Ontarlo, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$6; 3rd, \$3; 4th, \$1; 5th to lith, a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto not later than 29th of each month, and marked "Competition;" also give full name, address, age, and number of wrappers. Winners' names will be published in The Toronto Mail on first Saturday in each month.

CONSTIPATION CLAIMS many victims. is a remarkable period, such a one as appears only at rare intervals in the life of humanity. It is the birthtime of a new order of things, social and political. A new spirit permeates the world. The world of to morrow will be very different from that of yester nay in each month.

CONSTIPATION CLAIMS many victims.

Vard off this dread disease by the use of
small Sugar-Coated Burdock Pills when
seeded.

ARCHBISHOP IRELAND ON POPE time of crisis the watchman on the tower is Leo. He sees across the dark-ening ocean spread out before him, and

he speaks. "His Encyclicals have dealt with the pressing questions of the age, and each one comes out from the Vatican each one comes out from the Vatican more significant in tone than the preceding. Leo's historic personality has been from the beginning of his Pontifiate constantly growing in amplitude and in intellectual meaning, until to day he is saluted by all, whether adhe ents of the faith or mere observers of thought, as the first thinker and teacher in the world.

"Despoiled of territorial domination, his physical orbit reduced to the wallof his palace grounds, he is the premier sovereign, reigning by the power of intellect. He has lifted the Church high above all the shifting scenes o the movable and the contingent, freed her from all hurtful alliances with political parties and transitory social formations, and landed Peter's barque upon the most advanced waters of all legitimate progress in modern times. His Pontificate will be historic, marking one of the brightest pages in the annals of the Church, projecting its luminous rays far beyond its own years. Indeed, he is the Pope of the future even more than of the present time in this sense, that his work to day is the drawing out of large lines, the sowing of fruitful germinal ideas, the full growth of which cannot be seen for years to come. The future alone can judge Leo in plenary justice.

"His last Encyclical, addressed to the people of France, reveals him most luridly in the characteristic features am ascribing to him. Many Catholics in France, the Bishops and priests par ticularly, were blinded by the shadows of the old monarchy. To their minds a contract made long ago by their forefathers with Hugh Capet was indis soluble, and, moreover, the monarchy and religion were wedded in closest ties. A school of theologians were on

hand to unearth from musty tomes principles upon which to support those notions, and from the summit of which to throw shells against the Republic and all modern political forms. The result was discord in France and war between the Church and the Republic Leo speaks. Empires, monarchies, republics and all of them, and each one of them good, if they provide duly for society and respond to the present needs of the nation. Catholics have the fullest right to prefer one form of government to the other. Indeed, the Church has dealt during her long his-tory with all forms, and it is a ques-tion which she could best answer which one has brought her the great est comfort or the deepest sorrow. Where the Republic is the established form, Catholics are bound in conscience to recognize it and serve it loyally Leo teaches the great prin ciple which underlies all modern politi al transformations—that no one form of government among a people can be onsidered so definitive as to be imitable for all time, even if in the be ginning the nation had declared it to The Encyclical will e such. peace and union to France. In their hearts the French people are Republi-cans, and it angered them to see Church officials separated from the country's chosen government through an alliance with monarchists. latter rejoiced in the alliance, which gave them power and adhesiveness.

"Leo has put the Church totally above political parties. A few years ago he did as much for Spain, and mor recently yet for Brazil. But the effect of an Encyclical of this kind reaches out far beyond the confines of France. Americans cannot fail to see in it the official confirmation of their own institutions by the highest schools

of thought in Christendom.
"In the same line of popular and democratic ideas was the Encyclical on labor published last year. While teaching in the plainest manner the rights of property and of capital the the full weight of his mighty word into the scale in favor of the toiling masses and gives notice to the guardians of nations and the possessors of wealth that the hour of reckoning is nigh unless justice be done. He deals in no vague declamations, but goes at once to the root of the question, declaring that the work man is entitled to a recompense for his labor which shall permit him to live in frugal comfort, in keeping with his dignity as a man and a child of God, and that organized society must see that his rights to life, health and salutary surroundings be protected. Leo has been called the workingman's Pope, and few appellations more nobl and more Christian could be thought of. He has had pity on the multitude, and in this single fact there is more grandeur and glory by far than to have been hailed by monarchs and served by the rich and powerful of the

earth. "Leo bids fair to direct for several years yet the onward movements of the age. He has just entered upon his eighty-third year, and while appearently most frail in body he is healthy and capable of much labor. His mind is as clear and vigorous as it ever was, his memory most reten-tive. The hours of the day are occupied in receiving visitors and the several heads of the different congrega tions or departments among which the business of the Church is divided. The evenings are for his own personal

day. During the years of transition clouds hang above the horizen, and only the most acute mind foresees what is coming. The break, too, with the old traditions is painful to many, and courage is required in him who with the Master's voice must announce that change. It is fortunate for the Church and for the whole world that in this

labors and long toward midnight he retains his seat at the desk. His nediate secretaries are never left idle. The aid which they give, however, for his Encyclicals and other very important documents is largely that of copyists. He dictates, corrects, revises so much that what goes to the world under his signature is indeed his mind and his word. "I saw him at his best a few weeks

ago on the eve of the anniversary of his coronation. He was surrounded by all his Cardinals, the prelates of his court, and numerous Archbishops and Bishops from various countries. The Dean of the Sacred College read to him an address of congratulation. The Pope, while listening, showed signs of restlessness and fatigue. Then he replied, speaking at first from his seat and in a calm unimpassioned manner. Soon, however, he was in the heart of his subject, his eyes gleamed, his cheeks flushed, he arose, and his eloquence of thought and word transfixed his hearers. No one hear-ing him would have believed the end of his Pontificate to be near. When i does come what a void will there be When it made. Let us hope that Providence has in its keeping the man able to fill it. It is a difficult task to point him

Mother and Wife.

Two windows faced the highway, Two faces guard the panes, For a loved one's swift-home-coming; And the rainy daylight wanes.

The hour has struck; he comes not;
They softly talk awhile,
But silence falls between them;
Again they watch the stile;

The wife with poet's fancy. Waiting her lord's returning, In her eyes the love lights beam.

The mother, wrinkled and white-haired,

Which pair of eyes is keener?
On whom does the vision burst!
One murmurs: "Now he's coming
The mother sees him first!

Ah, yearning heart of a mother ! Tender as summer skies. Can wealth of wife's devotion Surpass thy sacrifice ?

O wife! thy dear gift cherish! The mother yields to thee Her treasure, joy and comfort; Crown thou his destiny.

Blood Will Tell.

Good blood will show its quality. So will bad blood, the one in a healthy body and ruddy complexion, the other in ill health, blotches, pimples boiles and sores, and frequently in intenser forms as ulcers, abscesses, erysipelas, scrofulous disease, salt rheum, etc. Every organ of the body depends upon the blood for force and vitality, and is but scantily served when the blood is impure. No potent as a blood purifier or more rapidly produces new and healthy blood than Burdock Blood Bitters, which neutralizes the various poisons and restores the vitalizing power of this all important fluid. As an instance of this read what Mr. J. S. Neff, of Algoma Mills, Ont., says in a recent letter:

SIRS.—A year ago I was troubled with spots breaking out all over my body, the effect of bad blood. I consulted three different doctors, who gave me medicine but did not cure me. I was advised to try B. B. B., and after using two bottles I noticed the spots getting less. I continued the use of B. B. B., which entirely cured me, giving me also a splendid appetite. Since then I would use no other medicine. Blood Will Tell

no other medicine.

Do you feel as though your triends had all deserted you, business calamities overwhelmed you, your body refusing to perform its duties, and even the sun had taken refuge behind a cloud? Then use Northrop & Lyman's Vegetable Discovery, and hope will return and despondency disappear. Mr. R. H. Baker, Ingoldsby, writes: "I am completely cured of Dyspepsia that caused me great suffering for three years. Northrop & Lyman's VegetableDiscovery is the medicine that effected the cure after trying many other medicines."

removed ten corns from one pair of feet with-out any pain. What it has done once it will do again.

Nothing creates more disease, discomfort and distress than constipation of the bowels, in B. B. B., we have a remedy sure to remove

m B. B. B., we have a remery sure breader and cure it.

"Was troubled with continual headache and loss of appetite but before I had taken many doses of B. B. appetite and health returned." J. B. THOMPSON, Bethesda, Ont.

Pleasant as syrup; nothing equals it as a worm medicine; the name is Mother Graves' Worm Exterminator. The greatest worm destroyer of the age. Minard's Liniment, Lumberman's

August Flower"

Mrs. Sarah M. Black of Seneca, Mo., during the past two years has been affected with Neuralgia of the Head, Stomach and Womb, and writes: "My food did not seem to strengthen me at all and my appe-tite was very variable. My face was yellow, my head dull, and I had such pains in my left side. In the morning when I got up I would have a flow of mucus in the mouth, and a bad, bitter taste. Sometimes my breath became short, and I had such queer, tumbling, palpitating sensations around the heart. I ached all day under the shoulder blades in the left side, and down the back of my limbs. It seemed to be worse in the wet, cold weather of Winter and Spring; and whenever the spells came on, my feet and hands would turn cold, and I could get no sleep at all. I tried everywhere, and got no relief before using August Flower Then the change came. It has done me a wonderful deal of good during the time I have taken it and is working a complete cure."

G. G. GREEN, Sole Man'fr, Woodbury, N.J.

SATISFACTION Is guaranteed to every consumer of MOOD'S Sarsaparilla. One hundred doses in every bottle. No other does this.

AN EASY WINNER



After a trial, nothing wins a woman's

confidence so easily as "Sunlight" Soap. Her own good judgment tells her that it is a different soap and a better one than any she ever tried before, and that its cleansing yet mild properties are far superior to any thing she ever used before. "Sunlight" Soap will never disappoint anyone who gives it a fair trial and the beauty of it is, that it can be used for every purpose for which soap is used.



We will send half a pound of Nestle's Food to any mother sending us her address. THOMAS LEEMING & CO., MONTREAL, SEND FOR A COPY OF

Mary the Mother of Christ In Prophecy and its Fulfilment

By R. F. QUIGLEY, LL.B. (Harvard and Boston Universities), Ph. D. (Leo XIII.), D.LIT. (Laval), Barrister-at-Lav Saint John, N. B.

PRICE, . The (Montreal) True Witness. Before us to-day is a volume that we think is of great importance, at this present juncture, and that certainly shall eventually be productive of much good. It would be well that such a book should be found in the hands of every catholic and that the table in every Catholic and that the table in every Catholic household should have upon it Mr. Richard F. Quirgley's work. Mr. Quirgley is not a clergy, may he is a Bachelor of Laws, a graduate of Harvard and Boston Universities; he is a Barister at-law, in St. John, New Brunswick, this legal training has seemingly developed his faculties, and to that or judgment he adds the other of reason. We have few Catholic layers who are capable, or willing, to defend he true doctrines of the "Aucient Faith," when they are attacked by bruched and seventy odd pages. are attacked by prejudice or bigoto volume of four hundred and seven that tells in language (lear, bu forcible, the story of the dogma of late Conception. Mr. Quigley's w. Pustet & Co. of New York and Gi complete and entire refutation of that certain people hold with rethe sublimest and yet most in dogmas of our Church. The press volume are innumerable, but eathose that comment upon it are the seal of sincerity and they all in their praise of Mr. Quigley's in their praise of Mr. Quigley's Mr. Quigley and Mr. Quigley and

The (Boston) Republic.

Mr. Quicky and his opponent fought a good fight and a long one. It was no box's play. It was a struggle between men of intellect and intelligence, men well versed in the use of language and logic. The Fathers of the Charchwere searched, and authority after authority brought to bear testimony on one side or another. The result was a complete victory for Mr. Quigley. The book is the domain of the Immaculate Conception of the Immaculate Conception on the Cour Protestant brethren to make light of, any Catholic who reads Mr. to make light of, any Catholic who reads Mr. to make light of, any Catholic who reads Mr. to make light of, and all occasions, and the Protestant reader ean but be convinced that the dogma stands on logical, on reasonable grounds.

D. & J. SADLIER & CO. Catholic Publishers, Church Ornaments and Religious Articles. 1669 Notre Dame St. MONTREAL.

SMITH BROS Plumbers, Gas and Steam Fitters, Have Removed to their New Premises 376 Richmond Street,

Opposite Masonic Temple. THE HURON AND ERIE Loan & Savings Company

ESTABLISHED 1864. Subscribed Capital, - \$2,500,000 Paid up Capital, - - 1,300,000 Reserve Fund, - - - 602,000

J. W. LITTLE, President Vice-President DEPOSITS of \$1 and upwards received at highest current rates.

DEBENTURES issued, payable in Canada or in England. Executors and tratees are authorized by law to invest in the debentures of this company. MONEY LOANED on mortgages of real

MORIGAGES purchased.

G. A. SOMERVILLE

THE GOOD SHEPHER

APRIL 30, 1892.

FIVE-MINUTE SERM

Second Sunday after Ed

For you were as sheep going ast are now converted to the pastor at your souls. (1 St. Peter, il., 25.) To day is the Sunday of Shepherd, and the Church si strains: "The Good who laid down His life for yea, who was contented eve His flock, the Good Shephe again-Allelulia!" It is in loving, and, to us, most win acter that our Lord presen in the Gospel of to day-Snepherd, who knoweth His acknowledges them as His tender care for them is so is willing even to lay He is willing the life for their sake, yet with to take it again for His ow to take it again good. for their eternal good. V He rose again, for they truest sense His sheep who His name, and are gather one fold, the holy Catholic But it is not enough to must also hear His voice. we done this in the pas hearkened to His voice as us through the offices of through the words of through the still, small v science? Alas! we have going astray. We have His voice, as it has so ofte us, bidding us follow Him ing strayed away from o

we have refused to listen

tones of that same sweet

us back to our place in thave wandered still furth the pleasant pastures of s seemed delight for a tir the wolf, the great enem was lurking, waiting for seize us as his prey for into what danger have w wandering from the righ now, during the holy s that is passed, the Chu appealing to us through es, and through the spoken by her ministe our evil ways, to leav pleasures of sin, and re we can alone find pastu to the sacraments of the in the Good Shepherd g Many hav His sheep. Many hav the call of the Saviour have come during this green pastures and t where the Good Shep flock, and, with souls newed, are prepared a to walk hereafter in th eousness, where He Even when at last th through the Valley of Death they will fear will be with them, staff shall comfort ther But there are also many, who have not voice of Jesus, as He o

blessed Easter-tide.

sheep, they still wa their own choosing,

lead them into dange

O foolish, wandering

ere it is too late to the calls you. Your sou sin-stained, and you washed in the stream your Shepherd's sid Blood shed for you w His life for your sa penance which He and be made clean in your cleansing. Your gone astray; be n herd, the Bishop of have been famishing need for your spir Come, then, to Him and tenderly invite which he has prepar nigh with joy to the of His Sacred Bod overflowing cup of that your souls may life eternal. Then in the presence of mercy will follow your life, and you house of the Lord f house of many mar prepared for those "I give th and they shall not no man shall snat hand. And rementise of His: "He and drinketh My I life, and I will rai day." Yes, poor we have been, i

our wayward pat and follow Him, h the last day, and favored sheep upo be glad for ever The Beau

The standard varies greatly in and with indiv prefer the plum some admire the s and some the tall But among all pe race, one point o mired-a pure, o plexion-whether olond, brunette, This first great can be assured o the blood, active and digestion, a by the use of Di cal Discovery. money refunded clear, lovely cruptions, mot

blemishes, use